

kingdom of God." John iii, 5. "He that believeth and is baptized shall be saved." Mark xvi, 16. "Go teach (disciples) all nations baptizing them in (into) the name of the Father, and of the Son, and of the Holy Ghost," Matt. xxviii, 19.

After being thus initiated into the trinity, our sins remitted, saved, we should not sin. "And if any man sin we have an advocate with the Father, Jesus Christ the righteous; And he is the propitiation for our sins." 1 John ii, 1. No need to such, then, of another pardoning ordinance to obey. And yet this anointing the sick is a sin pardoning ordinance.

Now if some linguist could show conclusively that the word among in this sentence, "Is any among you sick," etc., is not equivalent to our preposition of, but means to include neighbors and friends who have not yet been born of water and of the Spirit and cannot now be "born of water" by reason of their infirmity, then I think we would have a much safer and better saving ordinance for the sick sinner than the sprinkling of the Nicene Council, and would have none excluded from the privilege of "doing his commandments," so long as they have reason, and call for the elders of the church. And we could then see in the anointing of the sick a higher and nobler design than a physical blessing to gratify a selfish desire to live, and no danger of encouraging infidelity by its failures. And if this anointing is not a saving ordinance for those who have not been born into the kingdom of God by water and by the Spirit, what can such be benefited by any other form of reception into the church that they may then receive the anointing with oil according to James v, 14, 15.

Strictly speaking God does everything, or suffers it to be done, and all things physical, are the manifestations of his works. But if he works without appointed means why did he not save and accept Saul and Cornelius without baptism?

Ludlow Falls, O.

The only thing that gives us standing, from where angels look, is likeness to Christ.

AS WE SEE IT.

Now that our National Convention is over and its incidents linger in our memories as pleasant associations of the past, and we are all at our respective places of labors for the coming year, let us buckle on all the armor of God and march boldly to the field, to gain new victories and greater achievements than ever before.

Our National interests have, we believe, been committed to safe hands, and it now only remains for us to nobly support those that we have called to the special fields of work.

Our literature should have a large share of the attention of our ablest thinkers and writers.

Our retiring editor, Bro. S. J. Harrison, has given us an excellent paper this two years that he has conducted the EVANGELIST for us, and he certainly has our best thanks for his untiring efforts in the work to which we called him, and from which he now retires honored and loved by many thousand of Brethren and friends. The indefatigable labors of his noble wife, sister Etta, have been felt in the general tone and literature of the paper, especially in those departments devoted to the S. S. C. E. work and children's column, and many will regret that she now soon retires from these lines of work which we have all so much appreciated, and through which so many thousands have learned to know and love her. I think I voice the sentiment of the Brotherhood when I wish them God speed, and much success in the new field which they will enter; and that God's blessing and the hearty wishes of all His children go with them in their new calling.

THE FUTURE.

Now that the past has our benediction and God's blessing, the future will merit our attention and active support. Every pastor should return to his flock with a zeal and determination to prosecute the work we outlined at our convention.

OUR LITERATURE

under the new editorial management and consolidated arrangement, should and must receive our ardent and whole hearted support. The consolidation of all our church publishing interests

under the general management of a national board of directors, has been the desires of our best thinkers, and now that this is accomplished and the work is in the hands of able brethren, it remains only for us to give them our best support.

THE BRETHREN EVANGELIST

in the hands of our new editor, we feel will continue to be a live advocate of all the established institutions of the church, and that Brother Gnagey will give our King's Children society the same earnest support that we received from Brother Harrison, and which we have so much appreciated, shall be our earnest expectation, which will not be disappointed.

OUR BOOK AND TRACT WORK.

In this work we feel that we have the right man in the right place. As Brother J. D. McFaden was the pioneer in this line of work among us, and can operate from experience which is especially in work, the best of teachers.

SUNDAY SCHOOL LITERATURE

remains under the same able editorial management as from the first, and will evidently receive the same careful attention in the future, that has given it the front rank among Sabbath school literature of the past.

THE S. S. C. E. SOCIETY

is among us to stay, and has already made itself felt in its active support of the theological work of the University and the strength it has given to general work of the Brotherhood everywhere; and it is evident that its zeal will not diminish under its new management.

THE KING'S CHILDREN SOCIETY

has past its first National Convention, and we believe has achieved grand success. And has demonstrated to all that it is rightly named, and strongly founded, and that its constitution and by-laws are liberal enough and strong enough to assimilate and utilize, all of the talents and energies of our young people through out the entire brotherhood. And that the plan of the National Board, in making our National Conventions purely informal, is just the thing and gives all our young peoples societies perfect and complete representation. We feel truly grateful to our Brethren everywhere for the support they have given us in the past,